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of human endeavor opened to view is full of hope and promise; but it can be conquered only by a more stringent exercise of the unified powers of feeling, thought, and will than the author allows.

GEORGE CROSS.

ROCHESTER THEOLOGICAL SEMINARY.

MYSTICISM AND LOGIC. BERTRAND RUSSELL. Longmans, Green, & Co. 1918. Pp. viii, 234. \$2.50.

In this new volume Mr. Russell has brought together ten essays and addresses, previously printed elsewhere, the first of which gives its title to the collection. After the admirable account of Mr. Russell's philosophy recently given by Dr. Hoernlé in the pages of this REVIEW,¹ it would be superfluous to say anything further here. In the Preface, however, there is a reference to the essay on *The Free Man's Worship* which suggests that the author anticipated or has profited by one of Dr. Hoernlé's criticisms — "In theoretical Ethics the position . . . is not quite identical with that which I hold now. I feel less convinced than I did then of the objectivity of good and evil." In the case of other essays also, dated footnotes correct statements in the earlier text. Is it impertinent to suggest that such indications of changing thought should lead Mr. Russell to soften somewhat his dogmatic tone — although he would indignantly protest against the adjective. He has a shocking way of dashing cold water upon one's glowing ideals and ardent hopes of realizing them in the world; but a cold shower is stimulating to a healthy system.

W. W. FENN.

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¹The Religious Aspect of Bertrand Russell's Philosophy. R. F. A. Hoernlé. HARVARD THEOLOGICAL REVIEW, April, 1916.